The CRY of BLOOD.

AND

Herod, Pontius Pilate, and the *Jewes* reconciled, and in conspiracy with the *Dragon*, to devour the *Manchild*.

BEING

A *Declaration* of the Lord arising in those people, of the City of BRISTOL, who are scornfully called *Quakers*, and of the manifold *Sufferings*, and *Persecutions* sustain'd by them from the *Priests, Rulers, Professors* and *rude multitude*, contrary to *Law, Liberty, Justice, Government*, the *righteous ends* of the *Wars*, and the *Scriptures* of *Truth*.

TOGETHER

With a true Account of the material Passages in substance between the *Rulers* and them at their several *Examinations*, and *Commitments*, and at two general *Sessions* of the Publick *Peace*: And of the *Tumults*, and *insurrections*, with other necessary *Observations*, and *Occurrences*.

Gathered up, written in a *Roll*, and delivered to *John Gunning* late Mayor of that *City* (being the *fruits* of his Year) for the private *Admonition*, and *Conviction* of *himself*, and *Brethren* concern'd, and named therein: with a *Letter* declaring the *end*, and *reason* of what is so done, (of which a Copy followes in the ensuing pages) Subscribed by

Geo: Bishop, *Thomas Goldney*, *Henry Roe*, *Edw: Pyott*, *Dennis Hollister*.

And now after five moneths space of time Published, for the *Reasons* hereafter expressed.

And they cryed with a loud voyce, saying, How long, O Lord, holy, and true, dost thou not judge, and avenge our blood, on them that dwell on the earth? Rev. 6. 10.

And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily; nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke 18. 7, 8.

And the same day Pilate and Herod were made friends together, for before they were at Enmity among themselves. Luke 23. 12.

For of a truth against thy holy Child Jesus, (whom thou hast anointed) both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, Acts 4. 27.

And the Dragon stood before the woman, which was ready to be delivered to devour her child as soon as it was born: and she brought forth a man child, who was to rule all Nations with a rod of Iron: and her child was caught up to God, and to his Throne: and the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the Commandements of God, and have the testimony of Jesus Christ, Rev. 12. 4, 17.

And the Devil shall cast some of you into Prison, Rev. 2. 10.

London, Printed for *Giles Calvert*, at the *Black-spread-Eagle* at the West-End of *Pauls*, 1656.

The CRY of BLOOD.

AND

To you *John Gunning* late Maior, *Joseph Jackson*, *Richard Vickris*, *Miles Jackson*, *John Lock*, *George Hellier*, *Henry Gibbs*, *William Cann*, *George Knight*, and *Gabriell Sherman*, Aldermen of the City of *Briſtoll*.

WEE, with the reſt of the people of God in this City, who are in ſcorn and deriſion called Quakers, have, for many moneths together, patiently, and in ſilence, born and ſuffered manifold perſecutions from your ſelves, and the people of this Town, thorough your encouragement; without ſeeking reparation, though with a very high hand, and with exceeding hard meaſure, they have been executed upon us; waiting when the witneſſe of God in every one of your Conſciences (with which we are One, and which one day will witneſſe us, and our ſufferings, and the Truth, for which we ſuffer, eternally upon you, except you repent) would have been hearkned unto; which would have opened the eye in every one of you, which the God of this world hath blinded; and have ſhewn you Jeſus, whom (without a cauſe) in us you perſecute, and have filled your faces with ſhame for the evill of your doings; and have cauſed you to mourn over him whom you have pierced, with a bitter lamentation, even as a man that mourneth for his onely ſon; and have raiſed up in you the righteous principle of God, from whence true Judgement would have proceeded; that ſo the Cruell mockings, bitter revilings, illegal bonds and impriſonments, and other groſſe abuſes, with which we have been by you, and thorough your means exerciſed, might have ceaſed, and you led to repentance; and the Salvation of your ſouls, which are pretious, in this great and notable day of the Lord Jeſus; After

which we long, and our Bowels earn, the Lord is our witnesse, even that you might come to the knowledge of the truth, thorough Faith in his blood, for which things sake, all that we have received from yor hands, would have become to us, sweet and pleasant.

But seeing, neither the forbearance and long suffering of God; nor our patient and long abiding under all your wills and lusts; nor the fear of man, to the penalty of whose Lawes you lie very obnoxious; nor naturall affection, nor Common humanity, which would lead you to tendernesse and mercy, and Justice; and to do to others, as you would be done unto your selves; nor the Consideration of what hath been our carriage, especially of some of us, to you, (notwithstanding that we have received alwaies the worst of usages at your hands) above what you could think of, expect, or hope for, have not prevailed with you, but instead thereof, you are become more hard, rewarding Evil for Good, and Cruelty for Kindnesse, declaring your sin as *Sodom*, the shew of your Countenance witnessing it against you; and having breathed forth new, and fresh persecutions against the witnesses of Jesus, (*in which* † *One of them hath lately suffered, to the losse of her life*): When as wickednesse rageth in the streets; And who is there found amongst you, that doth it punish? We have gathered up much of what the Truth, and we, and our friends, for witnessing thereof, have suffered by you into one body; and have demonstrated how contrary your actions therein, have been, to Law and Scripture, (the Rules by which you pretend to order all your affairs) and to Liberty and to Justice: And although you can expect no such thing at our hands, yet that it may appear that another spirit ruleth in us, than the spirit of this world,

† *Temperance Bignell.*

and

and how desirous we are that you should know, and be convinced of the evill of your way, and turn unto the Lord; We do herewith, in the Close of the year, before we publish it, present it to you, even to that of God, which is pure and just in every one of your Consciences, to which we speak, that as in a glasse with the light of Jesus Christ, by whom the world was made, wherewith he lighteth every one that cometh into the world, which convinceth you of sin, you abiding still and cool therein, may come to see what you have done, and the spirit and principle from which it hath proceeded, to wit, of Darkenesse, and of the Prince of this world, who, throughout all Ages, as now by you, hath raised persecution against the Principle of Light, the Seed of God, as the Scriptures testifie; and that by him you may be delivered out of the snares of the Devil, by whom you are led Captive to do his will; And this is that which we wish and long for, even your salvation. For you must die, and *if the tree fall towards the South, or towards the North, in the place where the tree falleth, there it shall be*, and sad will be your portion, if it falleth in opposition to Jesus the Judge of all, whom (we bear witnesse) you now persecute; Nor Rocks, nor mountains will (in that day) cover you from the wrath of the Lamb: And therefore have we laid things plainly, and clearly before you: But if you shall still harden your hearts, and go on in the perverseness, and stubbornesse of your spirits, in opposition to the truth, We call Heaven and Earth, yea, the Righteous God and Judge of all, this day to record against you, that we are Clear of your blood, and your destruction will be upon your own heads: Remember

member that ye are thus warned in your life-time.

Witnessed by those who are true Lovers of your Soul's eternal good, though reproachfully called by you and the world, Quakers, and persecuted as such:

Geo: Bishop, *Thomas Goldney*, *Henry Roe*, *Edw: Pyott*, *Dennis Hollister*.

Bristoll, the 12th. day of the 9th. month, 1655.

For *John Goning* late Mayor, *Joseph Jackson*, *Richard Vickris*, *Miles Jackson*, *John Lock*, *Geo: Hillier*, *Henry Gibbs*, *William Cann*, *Geo: Knight*, and *Gabriel Sherman*, Aldermen of the City of *Bristoll*.

The foregoing *Letter*, with the following *Epistle* and *Declaration*, was delivered to *John Goning* aforesaid, the 18th day of the tenth moneth, 1655: since which, a patient and silent waiting there hath been, to see, whether upon this gathering up of the *wickedness*, which from them hath gone forth into the earth, and returning it convicted, and judged by the light of Jesus Christ, and the Lawes of this Nation, to that of God in every one of their Consciences, *shame* would cover their faces, and they turn unto the Lord: But, seeing they still resist the witnesse of God, and of late have again, and do still continue to run on greedily in the way of *Cain*, *persecuting*, and *imprisoning the just*,

who

who witneſſe *the Sacrifice, that is reſpected of the Lord, which teſtifies againſt that, unto which he hath no reſpect, for their ſo teſtifying in obedience to the movings of the Lord*; neither regarding *Juſtice*, or *Mercy*, the *Law* of *God*, or the *Nation*, (contrary unto which are their actions, as may appear, when what they have done therein ſhall be brought forth, and made publick) or having reſpect to the widow, or the fatherleſſe, whom they afflict, and oppreſſe, though the Lord hath ſaid, *Thou ſhalt not afflict any Widow, or fatherleſſe child: if thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry, and my wrath ſhall wax hot, and I will kill you with the ſword, and your wifes ſhall be widowes, and your children fatherleſſe*, Exod. 22. 22, 23, 24. Nor their own ſouls, but *deſpiſing the riches of the goodneſſe of God, and his forbearance, and long ſuffering, not knowing the goodneſſe of God leading them to repentance*, are, *after the hardneſſe, and impenitency of their hearts, ſtill treaſuring up unto themſelves wrath unto the day of wrath, and revelation of the righteous Judgment of God, which ſhall deſtroy the adverſaries, who will render to every man according to his deeds*; That we may ſtand clear of their blood, and leave nothing unattempted, to which we are directed of the Lord, that may be for the ſtopping of them in their way, and recovering them from the evil thereof, that ſo *repenting*, and *being converted, their ſins may be blotted out, and their ſouls ſaved in this day of refreſhing, which is come from the preſence of the Lord*, which is the longing of our ſouls, even, that not *one of them ſhould dye, but rather, that he ſhould turn from his iniqnity and live*: Therefore, as we have, for above a years time, patiently endured what their wills have exerciſed, without reſiſting, without ſeeking any reparation, (Though after ſuch a manner

have

have been the ſufferings, as in the following declaration of them is rehearſed), waiting, when the witneſſe of God in every one of them, would have been by them minded, and they wearied in their manifold perſecutions of the innocent: And, as, when we ſaw, after ſo long forbearance, that they neither conſidered what they had done, nor laid it to heart, nor ſaid, it is Enough, We drew up together, and ſet in order before them, much of what they had done, and ſhewed how contrary it was to the Law of *God*, and *Man*, and to *Juſtice*, and *Humanity*, to the end, that ſeeing their nakedneſſe therewith, as in a glaſſe, by the light of Jeſus Chriſt, ſhame might cover them: And, as, we have ſince waited for the ſpace of five moneths, to ſee, whether their iniquities being ſo laid before them, and ſo teſtified to their faces, they would *bluſh*, or be *aſhamed*, that ſo their *tranſgreſſions might be hid, and their ſins covered*; and what they have done againſt the truth be no more remembred by the Lord, or be rehearſed before man, which was, and is the deſire of our Souls (the Lord is our record) and the end both of our forbearance, and ſpreading of what they have done, before them; So now, through a deceived heart, which hath led them aſide, and a rebellious mind, which ſtill carries them on againſt the truth, thoſe ends being hitherto fruſtrated, and inſtead of them, a Violent *perſecution* having been, and being ſtill proſecuted, wherein they have impriſoned divers for the teſtimony of Jeſus: whereby that which we drew up together, and privately delivered to them, and intended for the raiſing up of ſhame as a *garment* to cover their nakedneſſe, being by them thrown aſide, and that which ſhould be their ſhame, coming to be gloried in, which is all we have hither-

to

to heard from them in relation thereunto: We have brought forth to publick View at once what hath been done by them at ſeverall times, not in ſecret, but *before the Sun*. And thus *openly do we reprove thoſe who have thus ſinned openly, and rejected private admonition*, if ſo be ſhame may yet overtake them, and they *ſmite upon their thigh*, and ſay, *what have we done?* And of their *blood* are we clear in the preſence of the great, and terrible God of Heaven, and Earth, whoſe witneſſe, what we have done, ſhall ſtand for him againſt them, in the day, when he ſhall come to judgment; which on them haſtens apace. And to that of God in every mans Conſcience ſhall we be made manifeſt, that we have not dealt with Them, as they have dealt with Us, or as men uſe to deal with an enemy; but with *another ſpirit, rewarding Them good, whereas they have rewarded Us evill.*

To the Reader.

Reader,

THou wilt (*perhaps*) *marvail, That in these dayes wherein* Religion *seems to have ascended the Throne; and* Justice *and* Righteousnesse *to have sate down on her right hand, and on her left, as the* glorious *issue of many* bloody wars; *wherein* Liberty of Conscience *in things of a spiritual nature,* except to Popery and Prelacy, And to such as under the profession of Christ, hold forth and practise licentiousnesse, *seems to be guarded from all persecution, by the* Fundamental constitution *of a* new Government; *wherein those are* Chief *in* Authority *and* Rule, and *possessed of all* power, *whose* sword *was made successful and victorious, to the cutting down of* Tyrannous *and* imposing powers, *under which,* themselves (*amongst others*) *suffered; wherein the* Gospel *is said to shine so glorious, as to form the whole* Nation *into a* profession, *and to the rendring so many* thousands *of* professors *clear-sighted in the* Mysteries *of the* Kingdom, *and earnestly to expect the* reign of Christ over all for ever, *now supposed by them, and believed to be on the very* threshold; *Such* persecutions *and* unjust proceedings, *as are rehearsed in the following* Treatise, *should be* presumed *to be done in* England; *And that those who are called the* Children of the Kingdom, *and accompt* themselves *ready to* sit down *therein with* Christ, *when he shall appear, Now that he is begun to be manifested in life and* mighty power (*unto which* thousands *of his Saints do bear witnesse, and have set their seals*) *should* (*all* opinions, Judgments *and forms, hitherto in the height of enmity and contention, against each other*) *be now reconciled together, and joyn in with the* powers *of the world* (*from whom in*

their

their ſeveral dayes, as they have witneſſed any thing of truth, they have received oppoſition) *And alſo with the* rude multitude *in* perſecuting *and* afflicting *the* witneſſes *of this* Kingdom, *and ſeeking to* murther the Lord of Glory, *thus beginning* in theſe laſt times to be revealed.

But thou wilt ceaſe to admire, if in the cool of the day, *thou doeſt ſit down and conſider, That, as it was of old,* (*a*) Chriſt Jeſus, and the Children whom the Lord had given him, *were* for ſigns and wonders, in Iſrael, (*b*) to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the promiſes, whoſe were the Fathers, and of whom, as concerning the fleſh, himſelf came, who is God over all, bleſſed for ever, Even from the Lord of Hoſts who dwelleth in Mount Sion; *And that* as the ſeed of the Serpent and of the Bondwoman (*which is the ſame in* Iſhmael *as in* Cain, *who hated and ſlew his brother*) (*c*) perſecuted the Seed of the Free-woman, ſo it is now.

(*d*) *Very great were the expectations of the* Jews, *for the coming of the* Meſſiah. *Of* him (*e*) all the Prophets propheſied from the beginning of the world, Him *all the* (*f*) Levitical ſervices, ſacrifices, *the* Temple, Circumciſion, *and the* Jewiſh Kingdom, *ſhadowed and typified.* Him *the* (*g*) Doctors *of the* Law *and the* Phariſees read out of the Prophets, every Sabbath day, *and on* him *were their hopes fixed for a* perfect reſtauration, *and* redemption *from under all their* Captivities *and* ſervitudes: In the (*h*) fulneſſe of time, in the dayes of (*i*) *Herod* the King, (*who was not of the race of the* Jews, *but appointed over them, by the* Romans,

a Eſay 8. 18.

b Rom. 9. 4, 5.

c Gal. 4. 29.

d Mal. 3. 1. John 1. 45. 4. 25.

e Luke 1. 70. 24. 27. Acts 3. 18. 21.

f Heb. 8. 1. 5. 10. 1. 5. 7. 10.

g Luke 5. 17. Acts 13. 27.

h Gal. 4. 4.

i Matth. 2. 1.

mans, *under whose power they then were*) *when the* Scepter *was departed from* Judah, *which old* Jacob (*k*) *prophesied should not be*, nor a Law-giver from between his feet, till *Shiloh* come; *He came*, was (*l*) born of a Virgin at *Bethlehem* in the Tribe of *Benjamin*, of the Seed of *David*; *The* (*m*) Angels *signifie* his birth *to the* Shepherds, *and for joy of it*, *sing together*; (*n*) *John prepares the way before him*, in the spirit and power of *Elias*; (*o*) *Approved* he *is of* God, *by* miracles, wonders and signs; *by a* (*p*) voice from Heaven, *by the* descension *of a* Dove, *and by* (*q*) raising him the third day, according to the Scriptures; *All* (*r*) Prophecies are fulfilled in him, *and* himself (*s*) *convinceth the* Doctors *and the* people publiquely, *that it was so*; *being indeed*, (*t*) God manifested in the flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed of in the world, and received into glory; *And yet*, *because* He *came not with* outward observation; *nor in the* Glory *of* Solomon; *nor in the* dominion, *or* restauration *of an* earthly *Kingdom*; *nor in the* way they prescribed *him*; *Nor by the* discovery *of the* High Priests, Scribes, *and* Pharisees; *But was* (*u*) *born of a* poor *woman*; (*w*) *supposed a* Carpenters *sonne*; (*x*) *laid in a* manger, (for there was no room for him in the Inne) *more marred in his* (*y*) visage, *than any man*; *of no* (*z*) form, *or* comelinesse, *or* beauty, whereby he should be desired: *Of no* (*a*) abiding *place*; (*b*) *Attended by* poor Fishermen *as his* disciples; *followed by* (*c*) Publicans *and* sinners; *because* he *opposed their* (*d*) traditions; *Reproved their* (*e*) outward commanded worship,

k Gen. 49, 10.
l Luke 2. 4, 7.
m Luke 2. 8, 9, 10, 11, 12, 13, 14.
n Luke 1. 17, 76. 3. 4, 5, 6.
o Acts 2. 22.
p Mat. 3. 16, 17.
q 1 Cor. 15. 4. Acts 17. 31.
r Luke 24. 44. Acts 3. 18.
s John 7. 28. 37, 38.
t John 8. 12, to the end. Luke 4. 21. 1 Tim. 3. 16.
u Luke 2. 24. Levit. 12. 8.
w Mat. 13. 55.
x Luke 2. 7.
y Esay 52. 14.
z Esay 53. 2, 3.
a Mat. 8. 20.
b Matt. 4. 18, 21. John 21. 3.
c Matth. 9. 9. 10. 11. 21. 31. 32. 11. 19.
d Luke 3. 12. 5. 29, 30. 15. 1. 7, 29. 19. 2.
e Matth. 15. 3, 6. Mark 7. 8, 9, 15.
f John 4. 20, 21, 22, 23, 24.

(*being*

(being all ended in him) changed the (g) Laws and Customes; (h) convinced them of sin; was as a (i) Refiners fire, and as Fullers sope; (k) All Jerusalem, as well as Herod, was moved at his birth; The (l) chief Priest, and Scribes advise with Herod whom they hated, and tell him who sought to murther Jesus, where he was to be born, who should be the Governour, that should rule the people of Israel; His (m) own receive him not, though he came to them; the most (n) strict in the outward observation of the Law which led to him, most persecute him; His friends (when he took to him 12 disciples) tell him he was (o) besides himself; The Scribes and Pharisees say, he is (p) gluttonous, a wine-bibber, a (q) Devill, and the Chief of them, yea and a (r) Blasphemer, And he must dye for it; (s) Tumults were raised upon him, to take away his life, though he passed thorough them, his hour being not come; the (t) Chief Priests cryed out to Pilate, when he would have released him, (for he was (u) determined so to do, (w) knowing that they had delivered him for envy) because he found no (x) cause of death in him, saying, (y) What evil hath he done? Whosoever maketh himself a King, speaketh against Cæsar; and thou art no friend to Cæsar if thou let him go: No (z) King will we have but Cæsar, (though they before said, If we let this man alone, the (a) Romans will take our place and Nation) A (b) mover of sedition, a maker of insurrection; a murtherer do they desire before him; Nothing will serve them, but to (c) crucifie him; And the rude multitude do they (d) stir up to cry, Release Barrabbas, Crucifie Jesus, and the

g Mat. 5. 6. cap. Mat. 12. 1. 2. 6. 7. 8. 10. 12. 13. 14. Mat. 15. 1, 15. Joh. 5. 10, 11 Acts 6. 14.
h John 8. 44. 15. 22. 16. 8, 9.
i Mal. 3. 1, 2.
k Mat. 2. 3.
l Mat. 2. 4, 5. 6. 16.
m Joh. 1. 11.
n Mat. 12. 14.
o John 7. 12.
p Luke 22. 2.
q John 12. 42. Mat. 26. 3. 57. 59. 27. 20, 22.
r Mark 3. 21.
s Mat. 11. 19.
t Mark 3. 23. Matth. 9. 34.
u Mat. 16. 65, 66.
w John 8. 59. 10. 39.
x Luke 23. 29. 30.
y John 9. 12. Luke 24. 20, 22.
z Acts 3. 13.
a Mat. 27. 18.
b John 19. 6. 18. 38.
c Luke 23. 5.
d Mat. 27. 23. Mark 15. 14.
e John 19. 15.
f John 11. 48.

b Luke 23. 18, 19. 24. 25. Mark 15. 7. Matth. 27. 21. c Mat. 27. 22, 23. John 19. 6. d Matth. 27. 20. Mark 15. 11.

(e) voices

e Luke 23.24, 25. (e) voices of them and the Chief Priests prevailed; And *Pilate* gave sentence that it should be as they required; And he released unto them him that for Sedition and murther was cast into prison, whom they had desired, but he delivered *Jesus* to their
f Mat.27.63, 64,65,66. will: *A stone is* (f) *rolled before his* Sepulchre, *and* guards *of* Souldiers *placed* to *hinder him from rising*;
g Mat.28.11, 12,13,14,15. *And when* he *arose from the dead*, (g) *large money given them to slander his* resurrection, *and to say*, his disciples came by night and stole him away. *Thus they*
h Rom.9.4,5. (*of whom* he *was according to the* (h) *flesh*), *to whom* he
i Gen.3.16. 17.19.18.18. 28, 14. *was the* (i) promise *of* many hundred *years standing, and that* in him, all the families of the earth should be blessed; *in* whom *all the* promises, *concerning him, were fulfilled before their eyes, for* whose *sake their* Kingdom *stood above two thousand years, being the* Admiration *and* dread *of the world*; *they who looked so earnestly for him, mist him; and they who laid up all their hopes, and life, in his coming, put him to death, and said,*
k Mat.27.25. his (k) blood be upon us and our Children: *And although the* Romans, *in that very generation, took away their* place *and* Nation, *and caused them to sustain such*
l Mat.24.21. *miseries, as* (l) *never were before, or shall be on a people,* as he foretold; *And though they have these many* hundreds *of years, ceased from being a* Kingdom, *and are scattered upon the face of the earth as the prey of* Nations, *Yet are the* Jews *still expecting the* Messiah, the Messenger of the Covenant's *coming*, whom their
m Acts 5.30. 10, 39. (m) Fathers, with wicked hands slew, and hung upon a tree.

As it was then, *so is it* now *in this* City *and* Nation. *Great hath been, and are, in these dayes, the* expectations, many *the* breathings, *the* groans, *the* prayers,

ers, *the* ſpeakings *of* profeſſors *for the coming of* Jeſus Chriſt, in Spirit and power, the (*n*) ſecond time, *according to the Scriptures*, to judge Babylon the great Whore, the mother of harlots, and of Fornications, who hath made all Nations drunk with the Cup of her abominations; to raiſe up the Tabernacle of *David* which is fallen down; to bring the New Jeruſalem from God, out of heaven; prepared as a Bride adorned for her Husband; wherein the Tabernacle of God ſhall be with men, and he ſhall dwell with them, and they ſhall be his people. And God himſelf ſhall be with them, and be their God; *Yea what* writings *are there to prove, according to the computation of years, that we are come to the* periods of *Daniel's* times, and *John's* in his Revelations, *wherein the* Propheſies ſhall be fulfilled, *and that* the Kingdom ſhall not be delivered to another people: *And how earneſt are the* expectations *of people, going* from mountain to hill, *looking here, and looking there, ſaying*, Lo here, and lo there, *as if the* Bridegroom *were coming, promiſing themſelves, and being perſwaded that they are upon the* entrance *of thoſe* glorious *times, that* never ſhall have an end: *And yet* now *that* the Cry at midnight *hath been made*, Behold the Bridegroom cometh, Go ye forth to meet him; *And many who* had oyl in their lamps, *have met him, and are gone in with him*: Now *that the* day doth dawn, and the ſhadowes flie away; *after the long night of* Obſcurity *and* Apoſtacy; Now *that the* man of ſin (by the brightneſſe of his coming) *is diſcovered, and deſtroyed in many, who are* his witneſſes, *and of* his power *and* glory; *Becauſe* he *cometh not in the* Common *way of the* National *profeſſion*; *Nor by the mixed* Companies *of the* Presbytery; *nor by the* Forms *of* gathered

(*n*) Heb. 9. laſt.

red Churches, *so called*; *nor by* Baptisme of water; *nor by* Observation; *nor in* high Notions and Imaginations; *nor in the* liberty of the flesh; *nor in* outward pomp, *and* glory, *nor in the* wilderneſſe; *nor in the* ſecret Chambers; *nor in the* Thrones *of this* world; *nor in* returning *and* raiſing *up the* outward breaches *in the* fundamentall conſtitutions *of the* Civill Government, (*which now ſeems to be* ſhaken, *as was the* Jewiſh *upon* his *coming in the fleſh*) *nor by* outward powers; *nor by the* Rulers; *nor the* Prieſts; *nor the* Doctors; *nor the* Univerſities; *nor the* Synods; *nor by the* great *men*; *nor by the* noble; *nor by the* wayes, men have concluded on; *But in the* power *and* life *of* God, *growing up* as a tender plant before him; *as a* root out of the dry ground, *out of the* barren mountains, *out of the* leaſt *of the* Tribes, *Out of the* mean, *and the* weak, *and the* fooliſh, *without* outward form, comelineſſe *or* beauty, *Reproving, and denying all the* vanities *and* faſhions, *and* Cuſtoms *of the world, and whatſoever is eſteemed by man*; *Judging, and cutting down the* body *of* ſin, *and the* whole world *of* profeſſions, opinions, *and* Judgments; *which ſtand in the imagination, and not in the* light; *Turning the* lofty *from their Seats, and exalting the* humble *and* meek, *Bringing thoſe who have placed* themſelves *at the* upper end of the Table, *to the* loweſt, *to the firſt principle, the* light, *which is the door*; *at which whoſoever entreth not*, is a thief and a robber: *Paſſing Judgment on* every idle word; *witneſſing the* ſtreight way, *the* daily Croſſe, *the* denyall of a mans ſelf, his will, *and* righteouſneſſe, *the* Redemption, *the* cleanſing, *the* birth, *the* Teacher, *the ſetting up of* Judgment *and* righteouſneſſe on the earth *within*,

in, yea Christ *within*, the hope of Glory, *yea, the* father *and the* sonne; *and the* spirit *dwelling, and making* their abode *within.*

Therefore who hath believed *this* report? And to whom is the Arm of the Lord revealed? *where is there* faith *to be found on the earth, for this coming of the* Sonne of Man, *Though* his *Coming forth to Us be* as the rain, as the later and former rain on the earth? *who* can abide this day of his coming, and *who* can stand, *now that* he *thus appeareth*, as a sanctuary to those who sanctifie him in their hearts, and make him their fear, and their dread; But for a stone of stumbling, and for a rock of offence to both the Houses of Israel, for a gin, and for a snare to the Inhabitants of Jerusalem; And many among them shall stumble and fall, and be broken, and be snared, and be taken; and the testimony, and the law be bound up, and sealed amongst his disciples? *How are the* Priests, *and the* Rulers, *and the* Churches (*so called*) *and* professors *of all sorts, and this City of* Bristol, *moved thereat? what seekings out where he is born? what contrivances to murther him? what reproaches of Deceivers, Witches, Sorcerers, Jesuits,* Franciscan Friers, *Blasphemers, Devils, are cast upon them in whom he is appeared? what false reports of denyers of Ordinances and of* Christ *dying at Jerusalem, and of the Scriptures, of disturbers of the peace, are raised upon them? Yea, what abuses, incivilities, rage, madnesse, insurrections, Tumults, riots, illegal bonds and imprisonments, Oppressions & persecutions, bloodthirstinesse and murtherous resolutions? How are all* forms, factions, *and* interests *in the City reconciled, and made friends, and united (though at enmity with each other from the beginning) in this day, to Cru-*

tifie Jesus, *in these his Saints?* Presbytery *with* Independency, Independency *with* Anabaptisme, Anabaptisme *with* Notionists, *and* professors *at large, and* Ranters, *and they with the* Episcopals, *and the multitude of* prophane *and* loose livers, *and all with the* Rulers, *and the* Rulers *with them: and the* Priests *their* leaders, *in things contrary to Law and Justice, against those people who* are made offenders, *in nothing but their obedience to the Lord? How have all* Forms *and* opinions *lost the* Crosse, *which they received from these* Rulers, *and this* people, *and from other different* forms, *as they in their severall times have witnessed any thing of reformation in* letter *or* spirit, *in things* Civil *or* Spiritual, *upon the coming forth hereof, which even then was exercising on some of them, by the* Rulers? *And how are they all joyned together in one? Yea, the* Priests *and other* professors *out of the Countrey come hither, and say also,* A confederacy, *to lay the* Crosse *on these servants of the most High, and such a* Crosse *every way, as never knew any before; Nay all the* professions *in this City together; and which (did not the Lord chain up for his Seeds sake, and the Law of the Land restrain) would with more fury pour out the blood, and more greedily tear the flesh of the people of* God, *than ever was witnessed in the former ages, in the most* tyrannical *and* bloody persecutions; *whereby they bear* (*a*) *testimony to those servants of the* Lord; *that they are the* Disciples *of* Jesus, *and to themselves, that they are not his disciples; But are* of that (*b*) wicked one who slew his brother, because his works were evill, and his brothers good; *And having lost the* Crosse, *they have lost the power, and life of truth, and the beeing the* Disciples *of* Christ, *as saith* (*c*) Christ *himself*; He that taketh not

a Luke 21. 13.
b John 1. 3. 11. 12.
c Luke 14. 26. to the 34. Mat. 10. 37, 38, 39, 40. 16. 24, 25. Mark 8. 34. 15. 38. 10. 21. Luke 9. 23, to the 27.

not up his Crosse daily and followeth me, cannot be my disciple; *For the* Crosse *is alwayes what the Truth received of the world, and what themselves received of the world, when they witnessed the truth: Yea its* (*d*) *portion is to be hated of the world, because it is not of it, and the* (*e*) *world loveth its own? The* Rulers *stand in their old spirit of darkness, enmity* and *persecution, and those who received the* Crosse, *and who were hated of them all along as they were* witnesses *for the truth, are come to them, and fallen in with them, being indeed* now *of the same root and principle:* If the (*f*) salt hath lost its savour, wherewithall shall it be salted? it's good for nothing but to be cast on the dunghill, *saith* Christ; *Let them sit down, and sadly consider it: Any kind of form or profession, any kind of* Priests, *Raylers, Covetous, proud, Lyars, Drunkards, or others, outwardly more strict; it's no matter what, or who, so this* new *kind of* Religion (*as they call it, though it is what was from the beginning,* Jesus Christ yesterday, and to day, and the same for ever) *may be rooted out of the* City; *Nay, though it be to the losing of their Civill interest,* the *price of their* blood *and* sufferings; Save Barabbas, Crucifie Jesus; *And,* he is no friend to Cæsar *nor the* Government of the City *that will not have it so. And occasions are sought for, and haltings looked after, and Emissaries sent about, to find matter to slander the* Lord of life *risen in his Saints, Though, blessed be the* Lord *who hath* (*g*) *guided the feet of his Saints so, that they have not wherewithall, justly to slander their holy Calling;* But the wicked shall become silent in darkness.

And thus hath the Lord, *who hath been so much de-*

d Mat. 10. 22. 24. 9. Mark 13. 12, 13. John 7. 7. 15. 18, 19. 17. 14. 1 John 3. 13. e John 15. 19. f Luke 14. 34, 35.

g 1 Sam. 2. 9.

fired and expected, come in this Miniſtry *of* Spirit *and* life *firſt to the* Independent *and* baptized Churches, *ſo called in this* City, *who were offended thereat, and ſtumbled; Then to the* City: *But the* Prieſts, Rulers, *and the generality of the* people *through their means reject, and perſecute it, though many of the* Churches *ſo called, and divers* hundreds *in and about the City have received him, and do believe in his Name, and do bear teſtimony with many* thouſands *more,* that the Lord is come, *and their* teſtimony *is true.*

But as it was of old, That very Word *of the* Lord *ſpoken by the* Prophets, *for which they were perſecuted, and put to death by the* Rulers, *and* people *of* Iſrael, *being recorded, and tranſmitted to poſterity, the* Scribes *and* Phariſees, *who lived in the dayes of* Chriſt, (*h*) *received in the letter, and owned as the* Scriptures; and *ſeemed to be ſo offended at their Fathers* for ſlaying the ſervants the Prophets, that they built their Tombs, and garniſhed their Sepulchres, and ſaid, If they had lived in their Fathers dayes, they would not have been partakers with them in the blood of the Prophets. *And yet* Chriſt Jeſus the Sonne of God, *the* Meſſiah, that holy and juſt one, *of whom the Prophets ſpake, they crucified, and witneſſed themſelves (as he teſtified to their faces)* to be the children of thoſe who killed the Prophets: *And therefore* he *ſaid unto them,* Woe be unto you, ye Serpents, ye generation of Vipers, how can ye eſcape the damnation of Hell: Wherefore behold, I ſend unto you Prophets and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie; And ſome of them ſhall ye ſcourge in your Synagogues, and perſecute

(*h*) *Mat.* 23. 29. to the end.

perſecute them from City to City, that upon you may come all the righteous blood, ſhed upon the earth, from the blood of righteous *Abel*, unto the blood of *Zacharias* the ſonne of *Barachias*, whom ye ſlew between the Temple and the Altar: Verily I ſay unto you, All theſe things ſhall come upon this generation, *Matth.* 23. from 29. to 37.

Even ſo, That (*i*) eternal word *of* life, *which the* Apoſtles heard and ſaw with their eyes, and looked upon, and handled with their hands, *and bare witneſſe unto with the Saints in their time, as that which* was with the Father from the beginning, *and manifeſted unto them,* (*k*) leading them into all truth, *for declaring of which, and walking therein,* as the ſpirit, *(not the form, for there was no letter for much of what they did)* moved, *and* (*l*) gave them utterance, *they were* perſecuted, *&* put to death, *as* the vileſt of men, and the off-ſcowring of all things, *by thoſe who were called the* devout *and* honourable, *and* the Rulers *and the* people *of the* Jews, *who ſtood in the letter, and in the form of thoſe things, which were once commanded of* God, *but then aboliſhed by the coming of* Chriſt, whom none of *the* (*m*) Princes of the world knew; for if they had, they would not have crucified the Lord of glory, *being (at leaſt much of it) committed to writing, and handed with the reſt of the* Scriptures *of* truth, *to theſe later times, the people of this generation embrace the declaration thereof, Crying out againſt the* Jews *for* perſecuting *and* killing *the* Prophets, *and* Apoſtles, *and* crucifying *of* Chriſt, *after whoſe name they call themſelves, in whoſe doctrine and worſhip, and in the fellow-*

i *John* 1, 1, 2, 3.

k *John* 16. 13. *Acts* 15. 28.

l *Acts* 2. 4.

m 1 *Cor.* 2. 6, 8.

ſhip

ſhip, and order of the Apoſtles, and the Churches of the the Saints in their times they pretend to abide; and for it and the Scriptures, wherein they are recorded, are they zealous, even to blood, though not according to knowledge, as theſe later dayes have ſadly witneſſed. And yet thoſe, who in this day of the Lords appearing, do witneſſe the Prophets and Apoſtles, and their doctrine, and Chriſt Jeſus and the Scriptures, and what is ſaid therein of the Saints, and their conditions in life and power, in ſpirit and letter, do receive from thoſe who pretend to them all, and to the Scriptures, and yet are not ſo much as in the letter or form of doctrine declared therein, the very ſame meaſure of reproach and perſecution, as did the Prophets and Chriſt Jeſus, and the Apoſtles, and the Saints, of which the Scriptures teſtifie; (read the one, and compare the other therewith and judge) though as to blood, they have not as yet reached, further than of thoſe in other parts of this Nation, who are dead in priſon, and of the blowes they have received; And of others who by beatings, have had their blood drawn, even in the Steeple-houſes, as well as other places, and mingled with their ſacrifices, of which this City gi eth inſtances, becauſe the Lord (who ſaith unto the raging Sea, Hitherto ſhall thy proud waves go, and no further) hath bounded them by his power, but they who contrary to Law and Juſtice, and to that liberty, which hath been allowed themſelves, and to the Scriptures, which they would be underſtood to own, and to be ruled by, have proceeded ſo far, and with ſo high a rage, as this following Treatiſe (to ſay nothing of what hath been acted in other parts of this Nation) doth make to appear. What cruelties would they not exceed in all former times, had they Law for it, or power in their hands? And how doth

doth this Generation *manifeſt themſelves hereby, to be in the ſame* ſpirit *with thoſe, and in their ſteps, which* perſecuted *and* killed *the* Prophets, *and* Chriſt Jeſus, Luke 11. 49. *and the* Apoſtles, *and the* witneſſes *of* truth, *to this day*, filling up the meaſure of their fathers iniquity? Wherefore the wiſdom of God *hath and will raiſe up* his cloud of witneſſes, whom they do deviſe wicked devices againſt, and dig as low as hell, and impriſon and perſecute from City to City, and *from County to County, and execute* cruelties *upon*, That all the blood of the Righteous, ſhed ſince the foundation of the world, may come upon them; And verily it ſhall be required of this generation.

The